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Minnesota Historical Society

Annals 1850 2nd ed.

(Wells address)



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# ANNALS

OF THE

## MINNESOTA HISTORICAL SOCIETY.

"To gather from still living witnesses and preserve for the future annalist, the important records of the teeming and romantic past—to seize while yet warm and glowing, and inscribe upon the page which shall be sought hereafter, the bright visions of song and fair images of story, that gild the gloom and lighten the sorrows of the ever fleeting present—to search all history with a steady eye—sound all philosophy with a careful hand—question all experience with a fearless tongue, and thence draw lessons to fit us for, and light to guide us through the shadowed, but unknown future."

Second Edition.

SAINT PAUL:

PRINTED BY JAMES M. GOODRUE.

1850.



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# ANNALS

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OF THE

## MINNESOTA HISTORICAL SOCIETY.

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**Second Edition.**

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SAINT PAUL:

PRINTED BY JAMES M. GOODRUE.

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1850.



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OFFICE "MINNESOTA HISTORICAL SOCIETY," }  
St. Paul, January 14, 1850. }

The officers of the "Minnesota Historical Society," constituting its Executive Council, forward this pamphlet to Historical Societies and individuals in order to produce an interchange of reciprocities, by which the usefulness of institutions of this nature is essentially advanced. "To gather the memorials of the past and preserve them in proper repositories, is the object of Historical Societies. The importance of organizing and giving efficiency to institutions of this kind, must be evident to all who are conscious of the value of history as an element of human knowledge. It is by such employment of the present, that the future is most enriched by contributions from the past, and posterity enabled to rely, in its efforts to obtain information of the deeds of men and the providences of God, upon something more than obscure traditions or unauthenticated mementoes. With a conviction that institutions of this character are singularly adapted to the cultivation of one of the most noble of all sciences, the members of the "Minnesota Historical Society" have associated themselves together." The Society is in its infancy, and will require the exertions of its members and the support of friends to give it a vigorous growth. Whatever aid you can give us in our enterprise by the donation of books, manuscripts, mineralogical specimens, Indian curiosities and anything else calculated to illustrate and perpetuate the history and settlement of our Territory, will be thankfully received and the favor reciprocated whenever we shall acquire the ability; we expect to publish the most valuable manuscripts that come into our possession and forward them to those who send us books, maps, descriptions of antiquities, antique implements, manuscripts or any other valuable paper or article. We are particularly desirous to do justice to the Indians, and for that purpose, shall endeavor to collect anything of interest concerning them. We wish you to give us what you may personally know or can gather respecting their prominent chiefs, sachems, orators, and a description of any battles of which you may have a knowledge between different tribes, and everything of interest in regard to them. Also, a survey and description of the ancient mounds, walls, ditches, pyramids or excavations situated in the Territory of Minnesota, and within your knowledge.

All communications and packages for the Society, may be directed to C. K. SMITH, Secretary, St. Paul, M. T.

ALEX. RAMSEY, Prest.

DAVID OLMSTED, } Vice Prest's.

MARTIN McLEOD, }

WM. H. FORBES, Treasurer.

C. K. SMITH, Secretary.



15

AN ACT  
TO INCORPORATE THE  
HISTORICAL SOCIETY OF MINNESOTA.

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*Be it enacted by the Legislative Assembly of the Territory of Minnesota,* That C. K. Smith, David Olmsted, H. H. Sibley, Aaron Goodrich, David Cooper, B. B. Meeker, A. M. Mitchell, T. R. Potts, J. C. Ramsey, H. M. Rice, F. Steele, Charles W. Borup, D. B. Loomis, M. S. Wilkinson, L. A. Babcock, Henry Jackson, W. D. Phillips, Wm. H. Forbes, Martin McLeod and their associates, be, and they are, hereby constituted a body corporate and politic, by the name and style of the "Minnesota Historical Society;" and by that name, they and their successors shall be, and they are hereby made capable in law, to contract and be contracted with, sue and be sued, plead and be impleaded, prosecute and defend, answer and be answered in any court of record or elsewhere, and to hold any estate, real, personal or mixed, and the same to grant, sell, lease, mortgage or otherwise dispose of for the benefit of said Society, and to receive donations to be applied as the donor may direct, and to devise and keep a common seal, and to make and enforce any by-laws not contrary to the Constitution and laws of the United States or this Territory; and to enjoy all the privileges and franchises incident to a corporation, and that the property which the Society may be allowed to hold shall not exceed five thousand dollars.

*Be it further enacted,* That any five members may, at any meeting of said Society, constitute a quorum to do business, and shall, within one year from and after the passage of this act, organize, and under such regulations as they may adopt, elect a President, two Vice-Presidents, a Treasurer and a Secretary, who shall record the proceedings, do the correspondence, and file all communications he may receive touching the object of the Society; which said officers shall hold their offices respectively until their successors are elected, which may take place every three years. The regular meetings of said Society shall take place on the second Monday succeeding the annual meeting of the Legislative Assembly of said Territory at the seat of government, and the object of said Society shall be the collection and preservation of a Library, Mineralogical and Geological specimens, Indian curiosities and other matters and things connected with, and calculated to illustrate and perpetuate the history and settlement of said Territory.

JOSEPH W. FURBER,  
Speaker of the House of Representatives.

WM. HENRY FORBES,  
*Pro. tem.* President of the Council.

APPROVED, October 20, 1849.

ALEX. RAMSEY.  
OFFICE OF THE SECRETARY, }  
St. Paul, Nov. 10, 1849. }

I hereby certify the foregoing to be a true copy taken from the original on file in this office.

C. K. SMITH, *Secretary.*

**CONSTITUTION AND BY-LAWS**  
**OF THE**  
**MINNESOTA HISTORICAL SOCIETY,**

ADOPTED ON THE FOURTEENTH DAY OF JANUARY, A. D. 1850.

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**CONSTITUTION.**

**ARTICLE FIRST.**

This Society shall be known by the name of the "MINNESOTA HISTORICAL SOCIETY," and its primary object shall be the collection and preservation of a Library, Mineralogical and Geological specimens, Indian curiosities and other matters and things connected with, and calculated to illustrate and perpetuate the history and settlement of said Territory. Said Society shall hold annual meetings on the second Monday succeeding the annual meeting of the Legislative Assembly of the Territory of Minnesota.

**ARTICLE SECOND.**

The officers of the Society shall be a President, two Vice-Presidents, a Treasurer and a Secretary, who shall severally perform the usual duties pertaining to their respective offices. Together, they shall constitute an Executive Council, having charge of the affairs of the Society.

**ARTICLE THIRD.**

The election of officers shall take place every three years, on the second Monday succeeding the annual meeting of the Legislative Assembly of the Territory of Minnesota, and the officers elected shall serve until their successors are chosen.

**ARTICLE FOURTH.**

All members to be approved by the Executive Council and to subscribe the Constitution. Resident members to pay an admission fee of one dollar; subject thereafter to an annual assessment of one dollar. The payment of fifteen dollars shall entitle a person to a life membership, and fifty dollars to constitute a perpetual member, which is hereby made transferable.

**ARTICLE FIFTH.**

The Executive Council may at their pleasure, receive books, manuscripts, specimens, &c., in lieu of admission fee or annual assessment, at a fair valuation.

## ARTICLE SIXTH.

The Library and other property of the Society shall be kept at the Seat of Government of the Territory, subject to such regulations as may from time to time be adopted.

## ARTICLE SEVENTH.

In case the Society is ever dissolved, the books and other property, shall be deposited with, or given to such public institution of said Territory as a majority of the members may determine, after six months notice being given in the newspapers printed at the seat of Government of said Territory, stating the causes of the same. The Library to be kept by itself separate and distinct, and all such volumes as shall be given with the condition that they were to be returned to the donor in case the Society should be dissolved, are to be given to the original possessors.

## ARTICLE EIGHTH.

This Constitution may be altered or amended only at an annual meeting; notice of such proposed alteration having been given to the Executive Council, in writing, at least three months previously.

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## BY - LAWS .

## ARTICLE FIRST.

The officers of the Society shall be elected by ballot, a majority of the votes being necessary to constitute a choice.

## ARTICLE SECOND.

Five members shall be necessary to form a quorum for the transaction of business, but a less number may adjourn.

## ARTICLE THIRD.

The President shall preside at every meeting of the Society when present, call meetings of the Executive Council whenever he may deem it advisable, and discharge the duties pertaining to his office generally.

## ARTICLE FOURTH.

The duties of Vice-Presidents are, in the absence of the President, to perform the duties assigned to him, in the order of their standing.

## ARTICLE FIFTH.

The Secretary shall keep a faithful record of the transactions of each meeting of the Society and Executive Council, do the correspondence, and file all communications he may receive touching the objects of the Society, shall discharge the duties of Librarian, receive and preserve all Books, Maps, Manuscripts, Antiquities (and all other articles) belonging to or intended for the Library or Cabinet. He shall keep a register of each donation, stating from whom obtained, on what con-

dition and other items of interest connected therewith, and shall report the condition of the Library and Cabinet at each annual meeting. The Secretary shall, on being advised of the death of any member, record it with the time and place of his death, and report the same at the next meeting, and perform such other duties as pertain to his office.

#### ARTICLE SIXTH.

The Treasurer shall receive and collect all moneys belonging to the Society, and disburse the same by order of the Executive Council; a transcript of such order signed by the Secretary, shall be a sufficient voucher to the Treasurer. He shall keep a true account of the receipts and expenditures, and report the same to the annual meeting.

#### ARTICLE SEVENTH.

The duties of the receiving officers shall be to receive and preserve articles presented to the Society, and to communicate to the Secretary such information concerning them, as they shall obtain, with the names of the persons presenting them, and to execute the orders of the Society respecting them.

#### ARTICLE EIGHTH.

The duties of the Executive Council shall be to propose appropriate subjects of inquiry, and suggest the best means of promoting the objects of the Society, to appoint a committee to edit and superintend the publication of any works authorized by the Society, to appoint persons residing in different sections of the country as "Receiving Officers," (which appointment shall constitute such persons members of said Society.) To call special meetings of the Society; to direct the correspondence of the Secretary; to order the disbursements; to audit all accounts presented; to fill vacancies occasioned by death, removal or resignation of officers; to procure suitable persons to deliver at the annual meetings, (and at such other time as the said Council may decide,) addresses before the Society, and do such other business as may not be specially delegated by the Society. Three shall constitute a quorum for the transaction of business.

#### ARTICLE NINTH.

The members of this Society shall be distinguished as resident and corresponding; all of whom shall be entitled to a copy of its publications.

#### ARTICLE TENTH.

Resident members shall pay their initiation fee and sign the Constitution, before participating in the business of said Society.

#### ARTICLE ELEVENTH.

Corresponding members are required to signify their acceptance in writing, on receiving notice of their election; they will be expected to represent the Society in their vicinity and to furnish annually, something valuable for the Library or Cabinet.

## MEMBERS.

R. W. JOHNSON, Lieut. U. S. A.  
 D. COOPER.  
 A. GOODRICH.  
 THOS. S. WILLIAMSON.  
 E. D. NEILL.  
 N. McLEAN.  
 J. M. GOODHUE,  
 J. P. OWENS.  
 F. STEELE.  
 B. W. BRUNSON.  
 J. C. RAMSEY,  
 WM. W. WARREN,  
 J. A. WAKEFIELD,  
 J. M. BOAL,  
 C. W. BORUP,  
 W. R. MARSHALL,  
 C. P. V. LULL,  
 TAYLOR DUDLEY,  
 WM. P. MURRAY,  
 ROBERT KENNEDY,  
 L. A. BABCOCK,  
 M. S. WILKINSON,  
 M. E. AMES,  
 W. D. PHILLIPS,  
 B. F. HOYT.  
 J. P. PARSONS,  
 H. A. LAMBERT,  
 H. L. MOSS,  
 C. K. SMITH,  
 WM. H. FORBES,  
 E. RICE,  
 GEO. L. BECKER,  
 C. CAVILEER,  
 J. R. BROWN,  
 A. VANVOORHES,  
 AUG. J. FREEMAN.  
 SAML. H. DENT.  
 J. MONROE, Capt. 6th Infantry.  
 S. WOODS, Bvt. Major 6th Infantry.  
 H. F. MASTERSON,  
 E. A. C. HATCH,  
 J. HUGHES,  
 W. A. CHEEVER,  
 L. M. OLIVER,  
 J. MOSHIER,  
 L. C. DAYTON,  
 E. H. HALL.  
 J. W. C. SMITH,  
 J. W. SIMPSON,  
 H. L. TILDON,  
 J. C. LENNON,  
 S. NELSON,  
 T. A. HOLMES,  
 H. JACKSON,  
 S. J. FINDLEY,  
 J. H. STEVENS,  
 D. DAY,  
 WM. R. RANDALL, Jr.  
 C. D. ELFELT,  
 GEO. DOUGLASS,  
 T. R. POTTS,  
 C. H. OAKS,  
 J. RUSSELL,  
 J. N. SLOSSON,  
 J. W. BASS,  
 JOHN HANEY, Jr.  
 Rev. Mr. RAVOUX,

J. J. DEWEY,  
 G. LOOMIS, Col. 6th Infantry,  
 LOUIS ROBERTS,  
 IRA KINGSLEY,  
 DYER DIVINE,  
 CHARLES CAVE,  
 R. W. KIRKMAN, Bvt. Capt. 6th Infantry,  
 REV. E. G. GEAR,  
 R. P. RUSSELL,  
 J. BANFILL,  
 J. D. CRITTENDEN,  
 J. R. IRVINE,  
 R. PARKER,  
 W. H. WELCH,  
 J. K. HUMPHREY,  
 J. McKUSICK,  
 CHARLES F. TRACY,  
 WM. H. RANDALL, Sen'r.  
 O. W. RICE,  
 H. M. RICE,  
 J. W. SELBY,  
 A. GODFREY,  
 GEO. W. LAY, Capt. U. S. A.  
 S. SARGENT,  
 WM. BOWEN,  
 Capt. DANA, U. S. A.  
 " McKINNEY, "  
 " TODD, "  
 Dr. HEAD, "  
 H. M. MITCHELL,  
 H. N. SETZER,  
 G. H. POND,  
 P. K. JOHNSON,  
 J. N. NORRIS,  
 H. I. VANCE,  
 C. C. COFFINBERRY,  
 E. G. WHITALL,  
 WM. NORTH,  
 S. E. OLMSTED,  
 B. W. LOTT,  
 Rev. Mr. HOBART,  
 A. MORRISON,  
 E. INMAN,  
 Rev. Mr. WHITNEY,  
 " " BROWN,  
 " " HARRINGTON,  
 " " BOUTWELL,  
 D. F. BRAWLEY,  
 H. DUFRIES,  
 A. FARIBAULT,  
 O. FARIBAULT,  
 O. WALKER,  
 E. S. ELFELT,  
 P. P. BISHOP,  
 S. W. ARNOLD,  
 S. BURKLEO,  
 J. W. FURBER,  
 S. TRASK,  
 M. BLACK,  
 JOS. COOPER,  
 C. SEXTON.  
 ALEX. RAMSEY,  
 D. B. LOOMIS,  
 D. OLMSTED,  
 M. McLEOD,  
 I. N. GOODHUE.

OFFICE "MINNESOTA HISTORICAL SOCIETY," }  
January 1, 1850. }

SIR:—In accordance with the design of our Society, to have a series of Lectures illustrative of the History of this Territory, you to day were pleased to deliver before a gratified audience, "An Introductory Lecture upon the subject of the French Voyageurs to this Territory during the seventeenth century."

Permit me in behalf of the Society, to ask that you will favor us with the manuscript copy in order to its publication, as the first offering in the earlier annals of the North Western Territory.

I am very respectfully, Rev. Sir, your ob't serv't.

C. K. SMITH, SEC. MIN. HIS. SOCT'Y.

REV. E. D. NEILL, }  
St. Paul, M. T. }

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ST. PAUL, JANUARY 2, 1850.

SIR:—Your note, requesting in behalf of the Minnesota Historical Society, a copy of the address delivered on New Year's day has been received.

If the publication of the address in which I have barely glanced at the early explorers and explorations in Minnesota during the seventeenth century, will in any way subserve the interests of the body you represent, I know not why it should be withheld, and therefore place the manuscript at your disposal.

Yours respectfully,  
E. D. NEILL.

HON. C. K. SMITH, }  
Sec'y. Min. His. Soct'y. }

ADDRESS  
OF  
REV. EDWARD D. NEILL,  
BEFORE THE  
MINNESOTA HISTORICAL SOCIETY,  
AT ST. PAUL, JAN. 1, 1850.

Together with a supplement from the same pen connected with the Historical Sketch commenced in the Address.

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The discoverers of the North West, in temperament, education, religion, and pursuit, were the very opposite of those who settled on the shores of Massachusetts Bay and Connecticut River. The latter, were men of calm temperament and stern faith. Looking up to Heaven, acknowledging no superior, but their blessed Redeemer, panting after no conquest but over their own evil desires, seeking after no hidden treasures but those hid in Christ, they sought not to extend the dominion of Great Britain, nor, to acquire wealth by hazardous enterprises, but were content to till the land around their immediate settlements, to study the Divine Word, and to train up their children to fear the Lord.

The former however, were men of ardent and excitable temperament. They were stimulated both by their creed and their nation to explore new lands. They were taught that the converting of the heathen to the religion of Rome, and that conquests in behalf of the sovereign of France were particularly meritorious.

Hence the colonists of Acadia, accompanied by priests bound by no social ties, were ever ready to desert their farms and families to enter into lands where wealth might be obtained for their employers, or glory for their church.

While the colonists of New England were looked upon by Charles as outcasts, and dull, canting Roundheads, those of Acadia heard the praises of an applauding government at every step they took towards the interior of the continent. Though at times they did sow in tears, they reaped a speedy harvest in joy.

Some years before the disciples of the Puritan, Robinson, landed on the icy coast of Plymouth, the disciples of St. Francis, had penetrated the forests, even to the waters that empty into Lake Huron; before the May Flower with her precious freight, weighed anchor from Southampton, there was a French settlement at Quebec; before Harvard University was in operation, the disciples of Ignatius Loyola, aided by the prayers, sympathies and money of French Papists, were establishing educational institutions on the banks of the St. Lawrence. The son of a Marquis, gave six thousand gold crowns towards the establishment of a college; a rich and youthful widow had founded a seminary for girls; and the renowned Richelieu, with a female relative, assisted to endow a public hospital under the care of Ursuline nuns.

The journals of the first missionaries to the Hurons, were perused with like enthusiasm by the kings, queens, statesmen, merchants ar-



tizans and peasants of Papal Europe. The lovers of romance wept freely over the sufferings of the priests, and the reported conversion of so many to the faith. The enterprising merchant, encouraged the missions that were opening so many new avenues of trade.

Before proceeding to a sketch of the explorers and explorations in Minnesota during the seventeenth century, let us rapidly glance at the progress of discovery in the countries adjacent. As early as 1634, the Indians had learned to bring their furs to Quebec, and received European manufactures in exchange. In September of that year, two priests, Brebœuf and Daniel, determined to accompany a party of Hurons to their forest home, and teach them the doctrines of the Christian religion. They were the first Europeans that erected a house in the neighborhood of Lake Huron.

Seven years after, a bark canoe, containing priests of the same order, passed through the river Ottawa, and coasted along the shores of Lake Huron, to visit, by invitation, the Ojibwas, at the outlet of Lake Superior. After a voyage of seventeen days, they arrived at the Falls of St Mary, where they found assembled two thousand of that tribe, who now dwell in the North Eastern portion of our Territory.

While here, they obtained much information, calculated to inflame the zeal of the Society of Jesus, and their patrons in Europe. Here for the first time, civilized man, learned that the nation of Dakotas, amid whose lodges we reside, was in existence. The Ojibwas informed the missionaries that the Dakotas lived eighteen days' journey farther to the west.

Thus, says Bancroft, in his eloquent chapter on Jesuit Missions, "did the religious zeal of the French, bear the cross to the banks of the St. Mary, and the confines of Lake Superior, and look wistfully toward the home of the Sioux in the valley of the Mississippi, five years before the apostle Elliot, had addressed the tribe of Indians that dwelt within six miles of Boston Harbor."

Either accompanying the missionary, devoted to a life of poverty, or in his immediate rear, followed the trader, devoted to a life of gain; so that a chapel was hardly surmounted with a cross, before a trading house stood by its side. In the year 1654, two adventurous young men, connected with the fur trade, followed a party of Indians in their hunting excursions for two years, and were probably the first white men that ever penetrated the Dakota country.

Upon their return to Quebec, they gave such glowing accounts of the lands they had seen, the lakes they had crossed, the nations they had become acquainted with, among whom were the Sioux or Dakotas, that both trader and ecclesiastic, burned with desire to go up and possess the land. Even the bishop of Quebec, was ready to be the pioneer in planting the symbol of his faith among the newly discovered tribes. But it was at length decided that the aged Mesnard, who had obtained dearly purchased experience among the Indians of Western New York, should carry the religion of Rome to the shores of Lake Superior. With an ardor that every one must admire, he loitered not after his appointment, but leaving the pleasant society of his associates, he pushed onward to the field of labor, to use his own language, trusting "in the Providence which feeds the little birds of the desert, and clothes the wild flowers of the forest," and expecting that his friends would shortly add him "to the memento of deaths."

Hoping against hope, he reached the shores of Superior in safety. After residing on the southern shore of the Lake about eight months, he started on a journey for the Bay of Che-goi-me-gon. But one person accompanied him, and while his companion was making, as it is supposed, what is called the Keweena Portage, Mesnard was lost in the forest. Whether he died from starvation, exposure, or the tomahawk, has never been discovered. There is a tradition that his cassock and prayer book were kept as amulets for many years by the Dakotas.\*

The melancholy disappearance of this aged soldier of the church, did not deter Claude Allouez, also a Jesuit, from visiting the shores of Lake Superior, in the year 1665.

At that early date, there were rumors that there was a large mass of copper on the southern shore, but his search for it was unavailing. Pushing beyond Ontonagon, the adventurous man did not stop until he reach the Island of La Pointe, the ancient residence of the Ojibwas, who were then, as often times now, planning a war party against their enemies, the Dakotas. He, then, must be regarded as the first white man of whom we have authentic account, who first trod the soil on the confines of Minnesota. According to the Ojibway tradition, the first white men at La Pointe, were traders, who had been confined by the ice, and were found in a starving condition, eating their cloth and blankets. Yet, that priests were here at a very early period, is very certain, from the fact that a small silver crucifix of antique workmanship, has been lately ploughed up in that vicinity. At that period, the territory of the Dakotas extended quite to the shores of Superior, and Allouez in his intercourse with them, was the first to learn of the existence of a great river, which he calls the "Messipi."

During his two years residence in the North West, he founded the Mission of the Holy Spirit, and passed his time in teaching to Ojibwas the "Pater Noster" and "Ave Maria;" in endeavoring to awaken their slumbering consciences by pictures of hell and the judgment day, and in obtaining information from the Sioux or Dakota nation.

His labors were so successful, that he returned to Quebec to solicit assistance, but his heart remained with the Ojibwas, and in two days, he was on his return route, accompanied by a fellow laborer named Nicholas.

In 1668, he was cheered by the arrival of two others, named Dablon and Marquette, the latter of whom, was destined to become known to posterity.

Marquette, during his missionary tours in the vicinity of Lake Superior, had heard so much of the "great river Messipi," that he determined to take the first favorable opportunity to discover it.

On the 10th of July, 1673, in company with a French Envoy, and five others, they left the Mission at Green Bay, ascended the Fox River, made a portage, and descended the Wisconsin. After paddling their birch canoes for seven days, without meeting man or beast, they reached its mouth, and floated on the bosom of the "Father of Waters." Fearing nothing, excited by the very danger of the adventure,

"Day after day they glided adown the turbulent river;  
Night after night, by their blazing fires, encamped on its borders.  
Now through rushing chutes, among green islands where plume-like  
Cotton-trees nodded their shadowy crests, they swept with the current,  
Then emerged into broad lagoons, where silvery sand-bars  
Lay in the stream, and along the rippling waves of their margin,  
Shining with snow-white plumes, large flocks of pelicans waded.  
They were approaching the region where reigns perpetual summer.

\* The Dakotas assert, that they murdered the first white man, who visited them. Was he Mesnard?

Nor did they cease descending, until they left the Wisconsin eleven hundred miles above them. Returning by the way of the Illinois river to Chicago, they proceeded by Lake Michigan to Green Bay, where they arrived about the last of September. This voyage excited much conversation and speculation, in old as well as new France.

At this time there dwelt in Canada, a native of Rouen, named La Salle, who not only possessed an adventurous disposition, but was also a man of foresight, determination and finished education. While a student at a Jesuit College in France, he was distinguished for his proficiency in mathematics.

At the time of Marquette's return from the Mississippi, he was living at his trading post at the junction of the St. Lawrence with Lake Ontario, where the town of Kingston stands. Around Fort Frontenac, for that was the name of the post, there were gathered a few French families and priests.

The more La Salle dwelt upon the discovery of Marquette and Joliet, the greater his eagerness to complete what had been commenced, and to discover what he believed to exist, a short route to China and Japan from the head waters of the Mississippi. To obtain the patronage of Louis XIV, he sailed for France, and in the year 1678, received permission to make discoveries in the western part of New France, to build forts wherever they were necessary, and the exclusive right to the trade in buffalo skins, which were just beginning to be known and valued in Europe.

Among the priests at Frontenac, was a native of Flanders, a Franciscan of the meditative order, styled Recollect. From early life, he evinced a roving disposition, and the stories of the sailors who used to enter the harbors of Calais and Dunkirk, where he had resided, are said to have created a strong desire in him to see the New World.

His name was Louis Hennepin; vain, boasting, and ambitious, he suffers by comparison with the meek, unostentatious and comparatively truthful Marquette. While La Salle was absent, the Franciscan passed his time in missionary tours among the Iroquois, and is said to have visited the present capital of the State of New York. When La Salle returned from France, he despatched a small vessel to Niagara river, laden with materials for building a ship suitable for navigating the lakes. Among the passengers was Hennepin, who with eight others, landed and travelled some thirty leagues through the woods, to hold a council with the Senecas, whose good will they obtained.

On the 20th of January, 1679, La Salle joined the party, encamped on the shores of the Niagara river, and strained every nerve in making preparations for a great western voyage. In a week, a dock yard was not only selected, but the keel of a ship laid. The builders plied the adze and the hammers vigorously, though in fear that the Indians would apply the torch to their work and the tomahawk to their scalps. When they began to murmur, Father Hennepin began to exhort, and as he says, "allay their fears."

In six months, the vessel was ready for launching. It was named the Griffin, in compliment to Count Frontenac, the Governor of Canada, whose armorial bearings were adorned by two griffins. It was defended by a few guns, and ornamented by an eagle and a griffin on its prow.

By means of ropes, the vessel was towed from the Niagara river to Lake Erie, much to the astonishment of the natives. On the 7th of

August, 1679, La Salle, Hennepin, and some thirty others, entered the ship, and spread their sails to the breeze. The waters of Lake Erie bore the vessel most gallantly, and in three days they were in the vicinity of the spot, where now stands the city of Detroit. Passing through the Lake, which they named St. Clair, in honor of one of the saints of the Church of Rome, they entered Lake Huron. Here they encountered one of those terrible storms, which even the experienced sailor of modern days, dreads. All but the pilot, who according to Hennepin, was destitute of religious feeling, began to pray to the Patron Saint, Anthony, of Padua. But not a hair of their heads was injured; the waves at last fell to sleep, and upon the 27th of the month, they safely moored in one of the harbors of Mackinaw Island.

Here Hennepin and the other ecclesiastics celebrated mass, and La Salle, wrapped in a scarlet cloak edged with gold, visited the assembled Indians. This being a desirable point for trade with the tribes, a fort was built. Leaving Mackinaw, they entered Lake Michigan, and anchored at an island at the mouth of Green Bay. In two weeks time the Griffin was freighted with furs to the amount of \$12,000 and sent back to Niagara, which point she never reached, and as it was supposed, was wrecked in another storm.

Leaving Green Bay in four birch canoes, La Salle and his followers coasted along the eastern boundary of Wisconsin, and at last pitched their tents in the neighborhood of Milwaukee River. Fatigued and without a supply of food, they were much disheartened; but the Indians in the vicinity proved friendly, and administered to their wants.

After being exposed to many perils by land and by water, they landed on the 1st of November, at the mouth of the river St. Joseph in Michigan. Late in the season, they started from thence for the Illinois river; but before they reached that stream, provisions again grew scarce. In their extremity, Providence assisted; for says Hennepin, a stray buffalo was found sticking fast in a marsh, which served for food. After a journey of three hundred miles, they at last reached the Illinois, and descended to an Indian village situated near the present town of Ottawa. Winter being at hand, the inhabitants were on their annual hunt; but the travellers pressed with hunger, could not refrain from helping themselves to some of the corn.

They continued to proceed down the river, until the 1st of January, 1680, when they halted, and had a new year's celebration, consisting of religious services by Hennepin and other priests.

The ceremonies being over, they entered Lake Peoria, at the lower end of which, they discovered an encampment of Indians. After the red men had recovered from their astonishment, they invited the strangers to their cabins, and passed the day in feasting.

La Salle told them that he had come to impart a knowledge of the true God, and to supply them with fire-arms, in the place of the awkward weapons they had been accustomed to use. The night after he made this speech, a chief of a tribe residing on Fox river, stole into the camp, and calling the chiefs together, told them that he had been informed that the Frenchmen were allied with their old enemies, the Iroquois. This false intelligence communicated to the Indians by La Salle's enemies, produced much consternation. The next morning, in the place of cordiality, the travellers found only coldness and suspicion. The commander inquired the cause of the sudden change, and

he was then told the whole tale. A man of uncommon tact and address, he soon regained their confidence. He now began to inquire about the Mississippi, and spoke of his plan of building a boat, after the white man's fashion, to sail upon that stream. The principal men of the camp did not fully approve of his plan, and they attempted to dissuade him, by saying "that the banks of the Mississippi were inhabited by a gigantic race of men, who killed all travellers; that it was filled with crocodiles, serpents and monsters as well as falls and rapids, and that there was a dreadful whirlpool at its mouth."

The discernment of La Salle convinced him that this was what we vulgarly term a "hoax," and he arose and told the spokesman, that his sayings were stamped with improbability. These stories however, caused six of the company to desert, and others to complain.

As it was now too cold to travel with comfort, the erection of a fort was commenced not far distant from the town of Peoria.

Here, in the interior of the North American Continent, two years before the Quaker Penn, purchased of the Indians, the spot where the city of Philadelphia now stands, might be heard the sound of the saw, the blowing of the forge, the stroke of the sledge, and the ring of the anvil. In less than six weeks, and in the midst of winter, this exploring band had erected a log fort, which they named Crevecoeur, and the hull of a vessel 42 feet long and 12 broad, which was to have been employed in navigating the Mississippi. The necessary cordage and rigging being absent, the ship could not be completed.

But La Salle was still intent upon discovering a short route to the "wealth of Ormus and of Ind," and therefore ordered Father Hennepin to proceed on a voyage to the sources of the Mississippi.

This was not unwelcome intelligence to the forward Franciscan; and on the last day of February, 1680, with one canoe laden with goods, and two companions, Picard du Gay and Michel Ako, he began his long and dangerous journey.

In seven days he had reached the mouth of the Illinois; but on account of the floating ice, he had to wait some time before he could ascend the "Meschasipi," as he termed the river upon the banks of which we dwell. By the 11th of April, he had paddled as far as the Wisconsin river, in the vicinity of which he met a flotilla of canoes, filled with Issati or Dakota Indians, called Issati or Issanti, as it is supposed, after their ancient residence at Mille Lac. With them he passed through the Lac des Pleurs, shortly after called Pepin, which name it still retains, which he thus describes. "About thirty leagues above Black River, we found the Lake of Tears, which we named so, because the savages who took us, as it will be hereafter related, consulted in this place, what they should do with their prisoners, and those who were for murdering, cried all night upon us, to oblige by their tears, their companions to consent to our death. This lake is formed by the 'Meschasipi,' and may be seven leagues long and five broad."

As the Dakotas were generally very kind in the treatment of their white captives, very little credence can be given to the tale of the Father's captivity.

After nineteen days' travel with the Indians, he discovered a cataract, which he says, "indeed of itself is terrible, and hath something very astonishing." He reported the falls to be 60 feet in height, which is quite moderate for the man who published those at Niagara to be 600 feet. Near the cataract was a bear-skin upon a pole, a sort of oblation to the spirit in the waters.

After carving the cross and the arms of France on a tree, and calling them after the Patron Saint of the expedition, the eloquent divine, Anthony of Padua, he abandoned his canoe and journeyed by land to the residence of the Indians, on a stream, which in honor of the founder of his order, he called St. Francis.† Their manner of welcoming a stranger at that time, seems to have been very peculiar. Says Hennepin, "at the entry of the chief's cabin, who had adopted me, one of the barbarians, who seemed to be very old, presented me with a great pipe to smoke, and weeping over me all the while with abundance of tears, rubbed both my arms and my head. This was to show how concerned he was to see me so harassed and fatigued. And indeed, I had often need enough of two men to support me, when I was up, or raise me when I was down. There was a bear's skin before the fire, upon which the youngest boy of the cabin caused me to lie down, and then with the grease of wild-cats, anointed my thighs, legs and soles of my feet."

The first of white men then, who looked upon the Falls of St. Anthony, was not a Jesuit, as Steinmetz, misled by Kip's eloquent preface to the "early Jesuit Missions in North America," asserts; but a Franciscan of the Recollect branch.

While Hennepin was dwelling upon the banks of the St. Francis, he was agreeably surprised by the arrival of a party of French traders from Lake Superior, under the direction of a *Sieur de Luth*, and probably among the first who had ever penetrated so far into the interior of the Dakota country. About the last of September, 1680, the whites left the Indian village, and descending the Mississippi as far as the Wisconsin, they proceeded by way of that stream, and Green Bay, to Quebec. Hennepin did not tarry long in that city; but went to France, and in 1683, published a book of travels under the title of "A Description of Louisiana," as all of the Valley of the Mississippi was then called.

Had the restless Franciscan, remained contented with the reputation acquired by the discovery of the Falls of St. Anthony, posterity would have viewed his exaggerations and mis-statements with a kindly eye, and remembered his name with pleasure.

But in an evil hour, he was tempted to claim the honor of not only discovering the source, but the mouth, of the Mississippi; and to sustain the claim, he contradicted what he had previously asserted, and committed one of the meanest plagiarisms on record. After the renowned La Salle had met an untimely end, by the hand of a conspirator, Le Clercq published the letters of Father Zenobe and Anastase, giving a description of the scenery and productions of the Lower Mississippi. Hennepin, with the aid of these missionary letters, and a fertile imagination, prepared a book entitled "New Discovery of a vast country situated in America, between New Mexico and the Frozen Ocean." In this he is daring enough to state, that he paddled a canoe with the aid of two men, from the Illinois to the Gulf of Mexico and back, more than 2500 miles, in forty-nine days.

Anticipating the query from some inquisitive Frenchman, "why did you not say something about the discovery of the mouth of the Mississippi, in your first work, published more than ten years since?" he framed a most awkward and insufficient apology. After stating that

† Now called Elk River.

La Salle was envious and jealous of him, he remarks that he was also unfriendly, because during his first voyage to France, when a gay company of young women commenced dancing upon the deck of the ship, he had reprimanded them for their gaiety; La Salle who was a fellow passenger, "interposed, and said there was no harm in dancing, and that the Franciscan had overstepped the bounds of his authority. Warm words ensued, and we are called upon to believe that by this frivolous incident, a root of bitterness was planted in his bosom which was never eradicated."

None of his excuses sustained Hennepin's reputation; and shortly after, we find him in his old age, leaving France. Crossing the Channel, he published in London, another edition of his real and fictitious discoveries in the Valley of the Mississippi, and staunch Romanist as he professed to be, entered into the pay of England's Protestant King, William the III, who was anxious to be the rival of France in colonizing the banks of the Mississippi, and willing "to leap over twenty stumbling blocks rather than not effect it."

As a town in the State of Illinois has already taken the name of Hennepin, which would have been so appropriate for our neighboring and beautiful village of St. Anthony, we take leave of the discoverer of those picturesque falls, which will always render that town equally attractive to the eye of the poet and capitalist, by suggesting, that the island which divides the "laughing waters,"\* be called Hennepin, who though as Bancroft says, "a boastful liar,"† was nevertheless a "daring discoverer."

Eight years after Hennepin announced the discovery of the Falls of St. Anthony to his friends in Canada, another exploration of the Valley of the Upper Mississippi, was undertaken by Baron Lahontan. About the last of September, 1688, with a large party of French and Indians, he departed with his heavily laden canoes from the Fort at Mackinaw, and proceeded by the usual and natural route by Green Bay, Fox and Wisconsin Rivers, to the Mississippi, upon whose waters he floated on the 23d of October. Ascending this stream, he says, that on the 3d of November, he entered into a river that was almost without a current, and at its mouth filled with rushes. He remarks moreover, that he ascended it for more than 500 miles. Upon its banks, dwelt three nations; the Eokoros, Essannapes and the Gnacsitares. On account of its great length, having been employed sixty days in its ascent, he named it Riviere Longue. As there is no stream in existence that answers to the description, many have been inclined to look upon the account of Baron Lahontan, in the same light as they view the stories of Baron Munchausen. Others, more credulous, have credited him with the discovery of the Minnesota or Saint Pierre River. Nicollet supposes that the Riviere Longue of Lahontan was Cannon River, which enters the Mississippi near the head of Lake Pepin, and that this stream was then an outlet of the Minnesota. A reference to the map, shows that there is but a short distance between the sources of Cannon River, and the Le Sueur and other tributaries of the Mankato or Blue Earth Rivers.

Bradford in his "Notes on the North West," agrees with Nicollet. He remarks "there is very clear evidence, from geological indications

\* The Dakota Indians call the Falls of St. Anthony, "Rara" from Irara, to laugh.

† The French called him "the great liar."



that the whole Upper Mississippi was at one time submerged; and it is highly probable, that in the gradual subsidence of the waters which may not have taken place in 1690 or 1700, to the extent it has now attained, a great lake may have covered all that area.

The supposition that he passed through Cannon River, is not improbable. The sources of Cannon River are within four or five miles of an eastern branch of Blue Earth River, and the intervening ground is a perfect level. The communication may at the time of the voyage, have been complete, or been made so, by a freshet, and he would thus have passed through the Blue Earth into St. Peter's River.\*

Keating supposed that the Hoka or Root River, was the one referred to by Lahontan, and remarks, "it is impossible to read the Baron Lahontan's account of this river, without being convinced that the greater part, if not the whole of it, is a deception."

When doctors disagree, it would be vain for us to attempt to decide.

Lahontan having navigated the streams in this region, (perhaps the St. Peter's River,) descended the Mississippi as far as the junction of the Ohio.

Upon his return, he stopped at Fort Crevecoeur, on the Illinois, the post from which Hennepin had departed in 1680, on his exploring tour to the sources of the Mississippi.

Though La Salle had been cruelly murdered by a member of his exploring party, his friend, Count Frontenac, the Governor of Canada, continued to prosecute with vigor, discoveries, and the establishment of commercial relations with the Indian tribes in the Mississippi valley.

In 1695, he deputed a Monsieur Le Sueur, to build a fort on an island in the Mississippi, in order that peaceful relations might be maintained with the Ojibwas and Dakotas. Returning to Montreal, a chief from each of these then, as now warlike tribes, accompanied him. While in that city, the Dakota chief, the first that had ever been there, with much ceremony, presented to the Governor, as many arrows as his nation had villages, and entreated that his tribe might enjoy the same privileges of trade as other Indian nations.

Le Sueur brought back the news, that there were mines of lead and copper in the Sioux country, and hastened to France, to lay the information before Louis the XIV.

Entirely successful in his application for a grant to work the mines, he left Europe in 1697; but just as he came in sight of Newfoundland, the ship in which he was sailing was captured by the British, and the passengers carried as captives to Portsmouth. The next year he was released, and returned to Paris. Receiving a fresh patent, he started anew to explore the mines, believed to be not many miles distant from the spot on which we dwell. After he arrived in Canada, it was impossible for him to execute his plans, and he returned a third time to the mother country.

The commencement of the year 1699, found a distinguished Canadian in the naval service of the French Government. His name was

\*"Having procured a copy of Lahontan's book, in which there is a roughly made map of his Long River, I was struck with the resemblance of its course as laid down, with that of Cannon River, which I had previously sketched in my own field book. I soon convinced myself that the principal statements of the Baron in reference to the country, and the few details he gives of the physical character of the river, coincide remarkably with what I had laid down, as belonging to Cannon River."

Thus the lakes and swamps corresponded; traces of Indian villages mentioned by him, might be found in the growth of a wild grass that propagates itself around all old Indian settlements. His account of the mouth of the river is particularly accurate. "We entered the mouth of this Long River, which is a sort of large lake filled with cane breaks, in the midst of which we discovered a narrow channel, which we followed up."—[Nicollet's Report.

Iberville; and with several ships and a company of colonists, he went forth to establish a settlement on the Mississippi. They built a fort 80 miles North East of New Orleans, and here in 1700, we find Le Sueur, who appears to have possessed indomitable perseverance.

By the order of Iberville, Le Sueur, with a company of 20 men, proceeded to explore the mines in the Dakota country, of which he had given an account five years before. On the 1st of September, 1700, he had reached the mouth of the Wisconsin. Fourteen days after this, he was at the entrance of the Chippewa, on a branch of which, he had said he had discovered a lump of copper weighing 60 pounds. Passing through Lac des Pleurs, which at that early date had begun to be called Lake Pepin, he reached, on the 16th of September, the mouth of a river, where a Monsieur St. Croix was drowned, and in memory of whom, it received the name it now bears. Three days after this, he entered the Minnesota, or St. Peter's River, which was not mentioned by Hennepin, the sight of it as he ascended the stream, being obscured perhaps, by the island which is at its mouth.

Carver informs us, that when he visited this country in 1766, there were on the eastern side of Lake Pepin, the ruins of a trading post, that had been in early days, under the superintendence of a captain St. Pierre, and after him, probably did Le Sueur call the Minnesota River.\*

On the 1st of October, Le Sueur, had ascended the Minnesota to the mouth of the Mankato or Blue Earth River, about 150 miles above Fort Snelling. He there erected a trading post or fort, which did not give satisfaction to the Kapoja and other bands of Dakotas, in our vicinity. They claimed that the fort should have been on their lands, at the confluence of the Minnesota and Mississippi, where Mendota, the post of the Fur Company is now situated; because they were the first with whom the French had traded and furnished with fire-arms. The fort was called L'Huillier, after a scientific Parisian, and is said to be marked upon a map published at Amsterdam, in 1720.

Having completed the necessary buildings, on the 26th of October, with three canoes, he proceeded to the locality where the Blue Earth was found. After passing the winter in digging, he returned with several thousand pounds of this bluish green earth, to the mouth of the Mississippi, from whence 4,000 pounds were transported to France, where it appears to have been of the same value as the sand of the Virginia colonists in England, a century previous.

In the vicinity of the Blue Earth, were said to be mines of copper; but geologists and others, who have lately explored the country, while they describe the blue pigment used by the Indians, say not a word about any metallic deposits on the Blue Earth River or its tributaries.

With Le Sueur, the French explorations in Minnesota, appear to have ceased. It is stated that the white residents were obliged to leave the country in 1720, on account of the hostility of the Dakotas. Though this may have contributed to their departure, yet no doubt many traders were impoverished by the bursting of the celebrated Mississippi Company, projected by the infamous swindler, John Law. The professed object of this association, was the aggrandizement and cultivation of the colonies of France in North America; and the French Government enhanced its delusive credit, by assigning to it the whole Territory of Louisiana, of which this country was a district.

\* Since the above was written, we find the following statement in Nicollet's Report. "As for my part, I have no hesitation in assigning its origin to a Canadian, by the name of St. Pierre."

Thus, gentlemen of the Minnesota Historical Society, with such "materiel" as there was in my possession, I have attempted a sketch of the explorers of Minnesota during the 17th century. It is hoped that it is a mere introductory to other lectures from gentlemen who by a longer residence in the Territory, and careful observation, are not only able to please and instruct your Society, but to make contributions that will be of value to the generations that will follow in our footsteps.

You have been organized at a most favorable period. On the bluff where we are assembled, there are temples of religion and education,\* the indubitable marks of the Anglo-Saxon tread; yet around us, the skin-lodges of the Dakotas are still visible.

Our nearest village is the residence of the band that was here a century ago.† Their manners, customs and hunting grounds are much the same. The scalp-dance is yet enacted within our hearing, and not a year rolls by, but the soil of Minnesota is reddened with Ojibwa and Dakota blood.

Legends, histories of their wars, customs, and superstitions; vocabularies of the tribes dwelling within our bounds, can be now easily collected, which a few years hence will be almost inaccessible.

Prosecute then the objects for which the Society was incorporated, with vigor. "Write your history as you go along," and you will confer a favor upon the future inhabitants of Minnesota, for which they will be ever grateful.

\* On the plain between the upper and lower landing of St. Paul, there is a Catholic, Presbyterian and Methodist house of worship, and a school house.

† Three or four miles below St. Paul, is the village of the Kaposia band of Dakotas. The whites call it Little Crow, the French having named a chief of the band, Chatonwahtoamany, Petit Corbeau. In 1824, this chief visited Washington, and claimed to be the head chief of the whole Dakota nation. He has been dead for some years. In McKenney's and Hall's valuable History of the Indian Tribes of North America, there is the following anecdote:

Soon after peace was declared between the United States and Great Britain, in 1815, the Sioux were invited by the commanding officer at Drummond's Island, to visit that post. On their arrival, the Indians were informed by the officer, that he had sent for them to thank them in the name of his Majesty, for the aid they had rendered the British during the war, and for the bravery they had displayed on several occasions, as well as to communicate the intelligence of the peace which had been declared between the great belligerent parties. He concluded by pointing to a large pile of goods, that lay heaped upon the floor, which he told them were intended as presents for themselves. The Little Crow replied, that his people had been prevailed upon by the British to make war upon a people whom they scarcely knew, and who had never done them any harm.

"Now" continued he, "after we have fought for you, endured many hardships, lost some of our people, and awakened the vengeance of a powerful nation, our neighbors, you make a peace for yourselves, and leave us to get such terms as we can. You no longer need our services, and offer these goods as a compensation for having deserted us. But no—we will not take them; we hold them and yourselves in equal contempt." So saying, he spurned the articles of merchandize with his foot, and walked away. This conduct was the more remarkable, from its inconsistency with the gravity and decorum, with which the chiefs usually deport themselves on public occasions.

## SUPPLEMENT.

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The first British traveller to the Falls of St. Anthony, in the introduction to his book of travels, expresses the opinion, that "at some future period," the then uncultivated wilderness, would become the abode of a civilized people, and "that stately palaces, and solemn temples with gilded spires reaching to the skies," would "supplant the Indian huts, whose only decorations are the barbarous trophies of their vanquished enemies," and hopes that he may be gratefully remembered by the future inhabitants, as one of those who first visited and described the country now called Minnesota. In the place of the skin-lodge of the Dakota, and the oblations to the Spirit, supposed to dwell in the roaring waters, we witness this evening, (assembled in a hall dedicated to the purposes of education and unsectarian religion,) an audience, descendants of the old, blue-eyed, energetic Saxon, clad in robes which their Atlantic forefathers would have esteemed princely, and dwellers in comfortable houses, situated upon beautiful eminences, which the Architect of the Universe has been "smoothing down" for centuries, and preparing for the abode of a Christian people.

As it is the chief design of your Association to impart useful information, it is proposed as an Introductory Lecture, to give a review of the principal French, British and American travels to the Falls of St. Anthony.

After noticing the tour of Father Hennepin, Mr. N. remarked, that the next visiter to the Falls, of whom we have any account, is Jonathan Carver, a Captain of a company of Provincial troops during the war between Great Britain and France, and a lineal descendant of the benevolent man, who was a passenger in the *May-Flower*, and the first Governor of Plymouth Colony. After the conquest of Canada, and the peace of 1763, he passed some time in an exploring tour, through the North West; filled with the same idea that pervaded the minds of Hennepin and La Salle, the discovery of a short passage to the Pacific Ocean. He was convinced, and the late settlement of the Pacific coast has shown that he was correct, that the establishment of a colony on the Western coast of America, "would not only disclose new sources of trade and promote many useful discoveries, but would open a passage for conveying intelligence to China and the English settlements in the East Indies, with greater expedition than a tedious voyage by the Cape of Good Hope or Straits of Magellan will allow of."

Leaving the city of Boston in June, 1766, he proceeded by way of Albany and the Lakes to Mackinaw, which was the Northernmost British post. On the 3d of September, he departed from this fort, and on the 18th, arrived at Green Bay, the site of the old French Mission and Fort, where in the latter part of the previous century, men educated in the schools of France and accustomed to the polished society of the Courts of Europe, used to assemble and talk over their dia-

coveries and travels. While in this vicinity, he visited an island inhabited by Ottawas, and though deploring the effects of spirituous liquors upon the savage, made a present of some to the chief, with which the tribe made themselves drunk.

Leaving Green Bay, he proceeded up the Fox River till he came to a town of the Winnebagoes, situated on an island at the Eastern end of Lake Winnebago. He asserts, that a female presided over this tribe, and describes her as "a very ancient woman, small in stature, and not much distinguished by her dress from several young women that attended her. Her attendants seemed greatly pleased whenever I showed any tokens of respect to their Queen, particularly when I saluted her, which I frequently did, to acquire her favor. On these occasions, the good old lady endeavored to assume a juvenile gaiety, and by her smiles showed she was equally pleased with the attention I paid her."

Carver, like most travellers of olden times, has many curious conceits, and supposes that the Winnebagoes were originally from Mexico, being driven North by the conquests of the Spaniards. He bases his opinion upon the following data, "their unalienable attachment to the Sioux, the peculiarity of their dialect, and their inveterate hatred of the Spaniards." After making a portage, he descended the Wisconsin. On the 9th of October, he entered a town of the Sauk Indians, where he saw great quantities of lead brought from the mines which are now so extensively worked in Wisconsin. On the 15th of October, he reached the Mississippi. Near the mouth of the Wisconsin, he found the town of "Prairie des Chiens, or Dog Plains."

This village, he thus describes: "it contains about three hundred families. The houses are well built, after the Indian manner. It is the great mart where all the adjacent tribes and even those who inhabit the most remote branches of the Mississippi, trade."

Having bought a canoe, he proceeded on the 19th of October, in company with a French Canadian and a Mohawk, up the Mississippi. After some difficulty with a band of Pillagers, he arrived, on the 1st of November, at Lake Pepin. On the East bank of this Lake, he observed the ruins of a French Factory, where it is said a Captain St. Pierre resided, and carried on a very great trade with the Naudowessies, (Sioux or Dakotas.) While taking a walk a few miles below Lake Pepin, he found some elevations that had apparently been thrown up for military defence. He says, "notwithstanding it was now covered with grass, I could plainly discern that it had once been a breast-work of about four feet in height, extending the best part of a mile. I have given as exact an account as possible of this singular appearance, and leave to future explorers of these distant regions to discover whether it is a production of nature or art."

Featherstonaugh, an United States geologist, about fifteen years ago, visited the spot, and came to the conclusion that it was a work of art, thrown up by some unknown nation.

Not far distant from the River St. Croix, Carver met a band of Sioux, and while encamped with them, a party of Chippewa warriors came to wage war. The Sioux being alarmed, begged the Captain's assistance. He then visited the Chippewas, from whom he received a friendly reception, and succeeded in persuading them to retire.

About two miles below St. Paul, he saw a remarkable cave, called by the Indians, the dwelling of the Great Spirit. The entrance was

about ten feet wide and five feet high. About twenty feet from the entrance was a lake, the water of which was transparent. He found in this cave many Indian hieroglyphics, which appeared very ancient, for time had nearly covered them with moss. For many years the mouth of this cave has been filled up with gravel and sand; but in July 1837, after much digging, Nicollet succeeded in making an entrance, and saw Indian marks on the wall.

Not far distant from the cave, was an Indian burying place, and this fact will help us to account for some of the mounds on the farm of Mr. Weld. Just below the cave resided the Kaposia or Little Crow band of Indians, who now live four miles below St. Paul, on the west side of the river.

He also gives an interesting, if not a reliable account, of the burial ceremonies that were performed at this cave in the vicinity of St. Paul, and the purport of the harangues made to the deceased.

Schiller, the great German poet, after reading Carver's travels, gave a beautiful versification of one of the supposed harangues, the following translation of which by Sir John Herschel, will not be unacceptable to this audience.

See, where upon the mat he sits  
Erect before his door,  
With just the same majestic air  
That once in life he wore.

But where is fled his strength of limb,  
The whirlwind of his breath,  
To the Great Spirit, when he sent  
The peace-pipe's mounting wreath?

Where are those falcon eyes, which late  
Along the plain could trace,  
Along the grass's dewy wave,  
The reindeer's printed pace?

Those legs, which once with matchless speed  
Flew through the drifted snow,  
Surpassed the stag's unwearied course,  
Outran the mountain roe?

Those arms, once used with might and main  
The stubborn bow to twang?  
See, see, their nerves are slack at last,  
All motionless they hang.

'Tis well with him, for he is gone  
Where snow no more is found,  
Where the gay thorn's perpetual bloom  
Decks all the fields around;

Where wild birds sing from every spray,  
Where deer come sweeping by,  
Where fish, from every lake, afford  
A plentiful supply.

With spirits now he feasts above,  
And leaves us here alone,  
To celebrate his valiant deeds,  
And round his grave to moan.

Sound the death-song, bring forth the gifts,  
The last gifts of the dead,  
Let all which yet may yield him joy,  
Within his grave be laid.

The hatchet place beneath his head,  
Still red with hostile blood,  
And add, because the way is long,  
The bear's fat limbs for food.

The scalping knife beside him lay,  
With paints of gorgeous dye,  
That in the land of souls his form  
May shine triumphantly.

Having abandoned his canoe opposite the mouth of the St. Peter's River, on account of the ice, he travelled by land to the Falls of St. Anthony, at which place he arrived on the 17th of November, 1766. In company with him was his Mohawk servant and a young Winnebago chief. He says he heard the roaring of the waters at a distance of 15 miles. As soon as the Winnebago reached the point below the village of St. Anthony, which overlooks the Falls, he began to address the Great Spirit, supposed to reside in yon waters. He told him that he had come a long way to pay his adorations and offerings to him; after which, he threw his pipe, tobacco-pouch, bracelets, beads, earrings, and all that he esteemed valuable, into the boiling waters.

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With the surrounding scenery, he was as delighted as the most enthusiastic citizen of St. Anthony could desire. His description is as follows: "The country around them is extremely beautiful. It is not an uninterrupted plain where the eye finds no relief, but composed of many gentle ascents, which in the summer, are covered with the finest verdure and interspersed with little groves that give a pleasing variety to the prospect. On the whole, when the Falls are included, which may be seen at the distance of 4 miles, a more pleasing and picturesque view cannot I believe, be found throughout the universe."

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Above Red Rock, they visited the cemetery which had been mentioned by Carver, more than half a century previous, and saw scaffolds supporting rude coffins. At a little distance below St. Paul, they passed the village of Kaposia, as before stated, on the east side of the river, and called "Petit Corbeau," after the chief who resided there. This tribe now live on the other side and is the mission station of Dr. Williamson. The Indians that are so constantly in the streets of St. Paul, reside there. The cave discovered by Carver, below St. Paul, the party of 1823 did not visit, but the little cave above that town, which we have inappropriately marked on our maps, Carver's Cave, a place which Carver never saw, and was never discovered until 1811.

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On the 6th of July, members of this party walked to the Falls of St. Anthony, which they began to ford. Some of the company, however, found great difficulty in stemming the current, and reached this side of the rapids much exhausted.

By Major Long's measurement, the perpendicular fall of water was found to be about 16 feet. A quarter of a century ago, the United States had two mills in operation here, which were watched by a sergent's guard.

In the narrative of Major Long's expedition, we not only find for the first time, the legend of Winona, who, thwarted in marrying the object of her love, dashed herself to pieces from the lofty bluff on Lake Pepin, which will always be called the Maiden's Rock, but he also gives the following legend of the Falls, which he learned from an Indian.

"An Indian of the Dakota or Sioux nation, had united himself early in life, to a youthful female, whose name was Ampato Sapa. With her he lived happily for several years. Two interesting children gathered around their lodge fire from day to day, and they loved to think that they were "their little ones." The man was skilled as a hunter, and drew around him many families. Desirous of being more intimately connected with him, some of them suggested that a man of his skill, ought to possess more than one wife to wait upon him and his friends. They assured him, that if he would increase the number of his wives, that he would increase his influence and soon be recognized as a chief.

Ambition overcame his affection, and he secretly took a second wife. Being desirous to introduce his new bride to his lodge in a way that would not displease his first love, he said to the mother of his children, "You know that I can love no woman so fondly as I doat upon you; with regret have I seen you of late subjected to toils which must be oppressive to you, and from which I would gladly relieve you. I have therefore, resolved upon taking another wife, but she shall always be second to you."

With deep grief did his first wife listen to these words. She pleaded all the endearments of their past life; she spoke of his former fondness for her, and bade him beware of introducing another woman into the lodge. Finding that he could not persuade her to be contented, he informed her that he had already procured another woman to share the lodge with her.

Distressed at this information, she watched her opportunity, stole away from the cabin with her children, and fled to a distance, where her father was. With him she remained until a party of Indians went up the river to hunt. In the spring, as they returned with their furs, they encamped near these Falls. In the morning, the band left, but she lingered near the spot. Having launched her light canoe, she entered with her children. Paddling down the rapids, she began to sing her death song.

Her friends saw the movement, but they were too late to prevent. Her voice grew less and less distinct as she approached the edge of the Falls. For a moment, the canoe paused at the brink, enveloped with spray, then with a sudden plunge, it darted down, carrying all of its contents to instant death.

The Indians believe that in the morning, a voice is heard, singing a doleful ditty along the edge of the Fall, and that it ever dwells upon the inconstancy of her husband. Some even assert that her spirit has been seen wandering near the spot, with her children wrapped to her bosom."

We have thus given you a brief review of the principal French, English, and American travels, to this widely celebrated spot.

A few months has worked great changes in the vicinity of these "roaring waters."

Less than two years ago, a divine of European, as well as American reputation, visited this place, and felt that he was in a far distant land.

Were he to repeat his visit on every seventh day, though he might not hear the doleful ditty of Ampato Sapa, he would listen to the songs "of a Saviour's dying love," mingling with the majestic chorus of "many waters;" he would witness to night, an audience, not less in-

telligent than those gathered on similar occasions, "in the smiling villages of the East;" and a library, as yet small, in which however, the last new novel is not conspicuous, but the works of Burke, Carlyle's and Headley's Cromwell, Arnold's History of Rome, and the Essays of Talfourd, Stephens and Channing.

Though the citizens of the most northern village in the valley of the Mississippi, you show to the world that extremes are often in close proximity;\* that the dwellers on the borders of an Indian country, can commune with the noblest and best of minds, through their works, and appreciate as well as any in the world, the voice of a living ministry, and the truths of the Sacred Writings.

\* As the second edition of the "Annals" is going through the press, the news is received that a party of Dakotas from Kaposia and Red Wing villages, have made an attack upon some unsuspecting Ojibwas, and taken a boy as a captive, and fourteen scalps. Upon their return they danced the scalp-dance in the streets of Stillwater. The captive being placed in the centre of the ring formed by the dancers, the reeking scalps of his relatives were occasionally shaken in his face.

## DESCRIPTION OF MINNESOTA.\*

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WASHINGTON, FEB. 15, 1850.

HON. HENRY S. FOOTE, U. S. SENATE:

SIR:—You did me the honor, a few days since, to request that I would furnish you some information relative to the climate, soil, and present condition of Minnesota Territory. In reply, I proceeded to make the following statement of facts, which must necessarily be brief, but I trust will be, to some extent at least, satisfactory.

That part of Minnesota which lies east of the Mississippi River constituted a portion of Wisconsin Territory, before the admission into the Union, of the State of that name, with curtailed boundaries. The St. Croix, and a line drawn from the main branch of that stream to the mouth of the St. Louis River, on Lake Superior, now divide Wisconsin from Minnesota. On the west of the Mississippi, the parallel of 45 deg. 30 min., is the line of division between the State of Iowa and Minnesota, west to the Missouri. All the country up the latter stream to its junction with the Whitewater, and along that river to the British possessions, thence eastwardly following the line of 49 deg. to its intersection of the extreme northwest boundary of Wisconsin, in Lake Superior, appertains to Minnesota Territory. The area embraced within these limits, contains between 140,000 and 150,000 square miles; equal in extent to New York, Virginia, and Pennsylvania combined.

This immense region is bountifully watered by the Mississippi, St. Peter's, and Missouri Rivers, and the Red River of the North, and their numerous tributary streams, which traverse it in every part. There are also innumerable bodies of fresh water, which abound in fish of various kinds—the white fish especially, being found in great numbers in the more northern and larger lakes. The general character of Minnesota is that of high, rolling prairie; but the streams and lakes are bordered with heavy bodies of timber, which contain every species of wood known along the Mississippi below, except beech and sycamore. At a point about eighty miles above the Falls of St. Anthony, west of the Mississippi, commences a large and remarkable forest, which extends to the south, nearly at a right angle across the Minnesota or St. Peter's River, to the branches of the Mankato or Blue Earth River. This vast body of woodland is more than one hundred and twenty miles in length, and from fifteen to forty in breadth. Many beautiful lakes of limpid water are found within its limits, which are the resort of innumerable wild fowl—including swan, geese, and ducks. The dense thickets along its borders afford places of concealment for the deer, which are killed in great numbers by the Indians. The numerous groves of hard maple, afford to the latter, at the proper season, the means of making sugar, while the large cotton-woods and butter-nuts, are converted into canoes by them for the transportation

\*We take the liberty to publish as an appropriate appendix to this pamphlet, the following delineation of Minnesota, which we find in the columns of the Washington Union, from the pen of our able Delegate to Congress, the Hon. Henry H. Sibley.—[ED. PIONEER.]

of themselves and their families along the water-courses and lakes. At the approach of winter, the bands of the Sioux, save those who rely exclusively upon the buffalo for subsistence, seek the deepest recesses of the forest, to hunt the bear, the deer, and smaller fur-bearing animals, among which may be enumerated the raccoon, the fisher and the martin. In this beautiful country, are to be found all the requisites to sustain a dense population. The soil is of great fertility, and unknown depth, covered as it is with the mould of a thousand years. The Indian is here in his forest home, hitherto secure from the intrusion of the pale faces; but the advancing tide of civilization warns him that ere long he must yield up his title to this fair domain, and seek another and a strange dwelling place. It is a melancholy reflection, that the large and warlike tribes of Sioux and Chippewas, who now own full nine-tenths of the soil of Minnesota, must soon be subjected to the operation of the same causes that have swept their Eastern brethren from the earth, unless an entirely different line of policy is pursued by the Government towards them. If they were brought under the influence and restraint of our benign laws, and some hope extended to them, that education and a course of moral training would, at some period hereafter, entitle them to be placed upon an equality, socially and politically, with the whites, much good would be the result.

The soil of Minnesota is admirably adapted to the cultivation of all the cereal grains. Wheat, oats, and barley, are already raised in considerable quantities, and corn grows to great perfection. Wheat and barley afford a sure crop, even at the British Red River colony, which is in latitude 50.

What will be the result in the cultivation of fruit trees in our Territory, has never been tested; but there is no reason to doubt that the experiment will be successful, with all those species which are produced in the same parallel of latitude elsewhere. Minnesota is destined to be a great agricultural region, and her prairies are well calculated for the raising of stock. There is also such an extent of water-power throughout its broad surface, that no reason can be conceived why manufactures should not flourish also. The reports of those scientific men who have explored the country, justify us in the belief that our Territory is rich in copper ores, and more particularly in galena or lead. Whether coal exists is a problem yet to be solved. If it shall be found in any considerable quantities, the discovery will be of more real advantage to Minnesota than mines of silver or gold.

On the upper portions of the Mississippi and St. Croix valleys, lies the great region of pine, that will continue to prove a source of wealth to the Territory and future State for a century to come. The manufacture of pine lumber already occupies a very large part of the industrial labor of the people. The quantity produced during the last year must have exceeded eight millions of feet, although the amount is but conjectural, as I have no reliable data upon which to base a calculation. Much of this is needed for home consumption, caused by the rapid increase of population, but the larger portion is rafted to St. Louis, where it meets with a ready sale. This branch of business is in the hands of hardy, enterprising, and respectable men, who, enduring every species of privation in their wild homes, are too often fated to encounter heavy losses from the uncontrollable floods that set at defiance, equally, the strength and skill of man.

The climate of Minnesota, is not subject to sudden variation, especially in winter. Although in some years, the snow falls to a considerable depth, as a general rule, we have far less than is the case either in New England or the northern part of the State of New York. The comparative absence of moisture in our country is attributable doubtless to the fact that no very large bodies of water are to be found, although, as I have before stated, small lakes abound. During the coldest weather in winter, the air is perfectly still; consequently the temperature is much more tolerable, and even pleasant, than could be supposed by those who reside in the same latitude on the stormy Atlantic coast.

The navigation of the Mississippi is not to be relied on after the first week in November; and steamboats arrive in the spring about the 10th or 12th of April; so that the river may be considered as closed about five months in the year. I have known steamers to reach St. Paul as late as the 18th or 20th of November, and get back safely to Galena, and to return by the 1st of April; but this is not usually the case.

St. Paul is the present capital of the Territory. It is situated on the east bank of the Mississippi, about six miles below Fort Snelling, and eight miles by land from the Falls of St. Anthony. It is now a town of twelve or thirteen hundred inhabitants, and is rapidly augmenting in population. Stillwater is a thriving village, on Lake St. Croix, about eighteen miles from St. Paul by land, and twenty-five from the Mississippi. It is second only to St. Paul in size, and is increasing steadily in wealth and population. There is also quite a village at the Falls of St. Anthony, which is one of the most lovely spots in the upper country, and also at Marine Mills, on the St. Croix River, Sauk Rapids, on the Mississippi, seventy-five miles above the Falls, and at Mendota, at the mouth of the St. Peter's River. Point Douglass is at the junction between the Mississippi and St. Croix Rivers. It is a charming place, and is destined to be the site of a town of commercial importance.

Pembina, is the name of a settlement on our side of the line of the British possessions, and contains upwards of a thousand souls, principally persons of mixed Indian and White blood. These people are active and enterprising, hardy and enterpid, excellent horsemen, and well skilled in the use of fire-arms. They subsist by agriculture and the chase of the buffalo. They desire to be recognized as citizens of the United States, as do some thousands of their kindred, who now reside at Selkirk's colony, in the British Territory, but who are anxious to emancipate themselves from the iron rule of the Hudson Bay Company. These people are only awaiting some action on the part of the Government of the United States, to join their brethren at Pembina. They would form an invaluable defence to that exposed frontier, in case of difficulties hereafter, either with the British Government, (to which they are much disaffected,) or with the Indian tribes.

I might state in this connexion, that the Indians generally, through our Territory, are kindly disposed towards the whites, and anxious to avoid a collision. This is emphatically the case with the Sioux and Chippewas.

I would remark, in conclusion, that the people of our Territory are distinguished for intelligence and high toned morality. For the twelve months or more, prior to the establishment by Congress of a government for Minnesota, although, in the anomalous position in which it



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Above Red Rock, they visited the cemetery which had been mentioned by Carver, more than half a century previous, and saw scaffolds supporting rude coffins. At a little distance below St. Paul, they passed the village of Kaposia, as before stated, on the east side of the river, and called "Petit Corbeau," after the chief who resided there. This tribe now live on the other side and is the mission station of Dr. Williamson. The Indians that are so constantly in the streets of St. Paul, reside there. The cave discovered by Carver, below St. Paul, the party of 1823 did not visit, but the little cave above that town, which we have inappropriately marked on our maps, Carver's Cave, a place which Carver never saw, and was never discovered until 1811.

On the night of the 2d of July, Long and his party reached Fort Snelling, which work had been commenced about four years before.

On the 6th of July, members of this party walked to the Falls of St. Anthony, which they began to ford. Some of the company however, found great difficulty in stemming the current, and reached this side of the rapids much exhausted.

By Major Long's measurement, the perpendicular fall of water was found to be about 16 feet. A quarter of a century ago, the United States had two mills in operation here, which were watched by a sergeant's guard.

In the narrative of Major Long's expedition, we not only find for the first time, the legend of Winona, who, thwarted in marrying the object of her love, dashed herself to pieces from the lofty bluff on Lake Pepin, which will always be called the Maiden's Rock, but he also gives the following legend of the Falls, which he learned from an Indian.

"An Indian of the Dakota or Sioux nation, had united himself early in life, to a youthful female, whose name was Ampato Sapa. With her he lived happily for several years. Two interesting children gathered around their lodge fire from day to day, and they loved to think that they were "their little ones." The man was skilled as a hunter, and drew around him many families. Desirous of being more intimately connected with him, some of them suggested that a man of his skill, ought to possess more than one wife to wait upon him and his friends. They assured him, that if he would increase the number of his wives, that he would increase his influence and soon be recognized as a chief.

Ambition overcame his affection, and he secretly took a second wife. Being desirous to introduce his new bride to his lodge in a way that would not displease his first love, he said to the mother of his children, "You know that I can love no woman so fondly as I doat upon you; with regret have I seen you of late subjected to toils which must be oppressive to you, and from which I would gladly relieve you. I have therefore, resolved upon taking another wife, but she shall always be second to you."

With deep grief did his first wife listen to these words. She pleaded all the endearments of their past life; she spoke of his former fondness for her, and bade him beware of introducing another woman into the lodge. Finding that he could not persuade her to be contented, he informed her that he had already procured another woman to share the lodge with her.

Distressed at this information, she watched her opportunity, stole away from the cabin with her children, and fled to a distance, where her father was. With him she remained until a party of Indians went up the river to hunt. In the spring, as they returned with their furs, they encamped near these Falls. In the morning, the band left, but she lingered near the spot. Having launched her light canoe, she entered with her children. Paddling down the rapids, she began to sing her death song.

Her friends saw the movement, but they were too late to prevent. Her voice grew less and less distinct as she approached the edge of the Falls. For a moment, the canoe paused at the brink, enveloped with spray, then with a sudden plunge, it darted down, carrying all of its contents to instant death.

The Indians believe that in the morning, a voice is heard, singing a doleful ditty along the edge of the Fall, and that it ever dwells upon the inconstancy of her husband. Some even assert that her spirit has been seen wandering near the spot, with her children wrapped to her bosom."

We have thus given you a brief review of the principal French, English, and American travels, to this widely celebrated spot.

A few months has worked great changes in the vicinity of these "roaring waters."

Less than two years ago, a divine of European, as well as American reputation, visited this place, and felt that he was in a far distant land.

Were he to repeat his visit on every seventh day, though he might not hear the doleful ditty of Ampato Sapa, he would listen to the songs "of a Saviour's dying love," mingling with the majestic chorus of "many waters;" he would witness to night, an audience, not less in-

telligent than those gathered on similar occasions, "in the smiling villages of the East;" and a library, as yet small, in which however, the last new novel is not conspicuous, but the works of Burke, Carlyle's and Headley's Cromwell, Arnold's History of Rome, and the Essays of Talfourd, Stephens and Channing.

Though the citizens of the most northern village in the valley of the Mississippi, you show to the world that extremes are often in close proximity;\* that the dwellers on the borders of an Indian country, can commune with the noblest and best of minds, through their works, and appreciate as well as any in the world, the voice of a living ministry, and the truths of the Sacred Writings.

\* As the second edition of the "Annals" is going through the press, the news is received that a party of Dakotas from Kaposia and Red Wing villages, have made an attack upon some unsuspecting Ojibwas, and taken a boy as a captive, and fourteen scalps. Upon their return they danced the scalp-dance in the streets of Stillwater. The captive being placed in the centre of the ring formed by the dancers, the reeking scalps of his relatives were occasionally shaken in his face.

## DESCRIPTION OF MINNESOTA.\*

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WASHINGTON, FEB. 15, 1850.

HON. HENRY S. FOOTE, U. S. SENATE:

SIR:—You did me the honor, a few days since, to request that I would furnish you some information relative to the climate, soil, and present condition of Minnesota Territory. In reply, I proceed to make the following statement of facts, which must necessarily be brief, but I trust will be, to some extent at least, satisfactory.

That part of Minnesota which lies east of the Mississippi River constituted a portion of Wisconsin Territory, before the admission into the Union, of the State of that name, with curtailed boundaries. The St. Croix, and a line drawn from the main branch of that stream to the mouth of the St. Louis River, on Lake Superior, now divide Wisconsin from Minnesota. On the west of the Mississippi, the parallel of 45 deg. 30 min., is the line of division between the State of Iowa and Minnesota, west to the Missouri. All the country up the latter stream to its junction with the Whitewater, and along that river to the British possessions, thence eastwardly following the line of 49 deg. to its intersection of the extreme northwest boundary of Wisconsin, in Lake Superior, appertains to Minnesota Territory. The area embraced within these limits, contains between 140,000 and 150,000 square miles; equal in extent to New York, Virginia, and Pennsylvania combined.

This immense region is bountifully watered by the Mississippi, St. Peter's, and Missouri Rivers, and the Red River of the North, and their numerous tributary streams, which traverse it in every part. There are also innumerable bodies of fresh water, which abound in fish of various kinds—the white fish especially, being found in great numbers in the more northern and larger lakes. The general character of Minnesota is that of high, rolling prairie; but the streams and lakes are bordered with heavy bodies of timber, which contain every species of wood known along the Mississippi below, except beech and sycamore. At a point about eighty miles above the Falls of St. Anthony, west of the Mississippi, commences a large and remarkable forest, which extends to the south, nearly at a right angle across the Minnesota or St. Peter's River, to the branches of the Mankato or Blue Earth River. This vast body of woodland is more than one hundred and twenty miles in length, and from fifteen to forty in breadth. Many beautiful lakes of limpid water are found within its limits, which are the resort of innumerable wild fowl—including swan, geese, and ducks. The dense thickets along its borders afford places of concealment for the deer, which are killed in great numbers by the Indians. The numerous groves of hard maple, afford to the latter, at the proper season, the means of making sugar, while the large cotton-woods and butter-nuts, are converted into canoes by them for the transportation

\*We take the liberty to publish as an appropriate appendix to this pamphlet, the following delineation of Minnesota, which we find in the columns of the Washington Union, from the pen of our able Delegate to Congress, the Hon. Henry H. Sibley.—(EN. PIONEER.)

of themselves and their families along the water-courses and lakes. At the approach of winter, the bands of the Sioux, save those who rely exclusively upon the buffalo for subsistence, seek the deepest recesses of the forest, to hunt the bear, the deer, and smaller fur-bearing animals, among which may be enumerated the raccoon, the fisher and the martin. In this beautiful country, are to be found all the requisites to sustain a dense population. The soil is of great fertility, and unknown depth, covered as it is with the mould of a thousand years. The Indian is here in his forest home, hitherto secure from the intrusion of the pale faces; but the advancing tide of civilization warns him that ere long he must yield up his title to this fair domain, and seek another and a strange dwelling place. It is a melancholy reflection, that the large and warlike tribes of Sioux and Chippewas, who now own full nine-tenths of the soil of Minnesota, must soon be subjected to the operation of the same causes that have swept their Eastern brethren from the earth, unless an entirely different line of policy is pursued by the Government towards them. If they were brought under the influence and restraint of our benign laws, and some hope extended to them, that education and a course of moral training would, at some period hereafter, entitle them to be placed upon an equality, socially and politically, with the whites, much good would be the result.

The soil of Minnesota is admirably adapted to the cultivation of all the cereal grains. Wheat, oats, and barley, are already raised in considerable quantities, and corn grows to great perfection. Wheat and barley afford a sure crop, even at the British Red River colony, which is in latitude 50.

What will be the result in the cultivation of fruit trees in our Territory, has never been tested; but there is no reason to doubt that the experiment will be successful, with all those species which are produced in the same parallel of latitude elsewhere. Minnesota is destined to be a great agricultural region, and her prairies are well calculated for the raising of stock. There is also such an extent of water-power throughout its broad surface, that no reason can be conceived why manufactures should not flourish also. The reports of those scientific men who have explored the country, justify us in the belief that our Territory is rich in copper ores, and more particularly in galena or lead. Whether coal exists is a problem yet to be solved. If it shall be found in any considerable quantities, the discovery will be of more real advantage to Minnesota than mines of silver or gold.

On the upper portions of the Mississippi and St. Croix valleys, lies the great region of pine, that will continue to prove a source of wealth to the Territory and future State for a century to come. The manufacture of pine lumber already occupies a very large part of the industrial labor of the people. The quantity produced during the last year must have exceeded eight millions of feet, although the amount is but conjectural, as I have no reliable data upon which to base a calculation. Much of this is needed for home consumption, caused by the rapid increase of population, but the larger portion is rafted to St. Louis, where it meets with a ready sale. This branch of business is in the hands of hardy, enterprising, and respectable men, who, enduring every species of privation in their wild homes, are too often fated to encounter heavy losses from the uncontrollable floods that set at defiance, equally, the strength and skill of man.

The climate of Minnesota, is not subject to sudden variation, especially in winter. Although in some years, the snow falls to a considerable depth, as a general rule, we have far less than is the case either in New England or the northern part of the State of New York. The comparative absence of moisture in our country is attributable doubtless to the fact that no very large bodies of water are to be found, although, as I have before stated, small lakes abound. During the coldest weather in winter, the air is perfectly still; consequently the temperature is much more tolerable, and even pleasant, than could be supposed by those who reside in the same latitude on the stormy Atlantic coast.

The navigation of the Mississippi is not to be relied on after the first week in November; and steamboats arrive in the spring about the 10th or 12th of April; so that the river may be considered as closed about five months in the year. I have known steamers to reach St. Paul as late as the 18th or 20th of November, and get back safely to Galena, and to return by the 1st of April; but this is not usually the case.

St Paul is the present capital of the Territory. It is situated on the east bank of the Mississippi, about six miles below Fort Snelling, and eight miles by land from the Falls of St. Anthony. It is now a town of twelve or thirteen hundred inhabitants, and is rapidly augmenting in population. Stillwater is a thriving village, on Lake St. Croix, about eighteen miles from St. Paul by land, and twenty-five from the Mississippi. It is second only to St. Paul in size, and is increasing steadily in wealth and population. There is also quite a village at the Falls of St. Anthony, which is one of the most lovely spots in the upper country, and also at Marine Mills, on the St. Croix River, Sauk Rapids, on the Mississippi, seventy-five miles above the Falls, and at Mendota, at the mouth of the St. Peter's River. Point Douglass is at the junction between the Mississippi and St. Croix Rivers. It is a charming place, and is destined to be the site of a town of commercial importance.

Pembina, is the name of a settlement on our side of the line of the British possessions, and contains upwards of a thousand souls, principally persons of mixed Indian and White blood. These people are active and enterprising, hardy and enterpid, excellent horsemen, and well skilled in the use of fire-arms. They subsist by agriculture and the chase of the buffalo. They desire to be recognized as citizens of the United States, as do some thousands of their kindred, who now reside at Selkirk's colony, in the British Territory, but who are anxious to emancipate themselves from the iron rule of the Hudson Bay Company. These people are only awaiting some action on the part of the Government of the United States, to join their brethren at Pembina. They would form an invaluable defence to that exposed frontier, in case of difficulties hereafter, either with the British Government, (to which they are much disaffected,) or with the Indian tribes.

I might state in this connexion, that the Indians generally, through our Territory, are kindly disposed towards the whites, and anxious to avoid a collision. This is emphatically the case with the Sioux and Chippewas.

I would remark, in conclusion, that the people of our Territory are distinguished for intelligence and high toned morality. For the twelve months or more, prior to the establishment by Congress of a government for Minnesota, although, in the anomalous position in which it



